UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

A Matter of Proportion

By ALSON H. ROBINSON

Some Stateless Persons in the United States

By TARAKNATH DAS

From the Far East

By FREDERICK STARR

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCV MONDAY, MAY 18, 1925 NUMBER 12

I, TOO, HAVE LOVED

I, too, have loved the Greeks, the Hero-sprung,
The glad, spoiled children of posterity:
Have closed my eyes, more near their shrines to be,
Have hushed my heart to hear their epics sung.
Upon their golden accents I have hung,
With Thyrsis wooed to vales of Sicily,
And Homer, blind, has given me to see
Olympus, where the deathless Gods were young.

Yet still, that one remembering with awe
Whose vision deeper than all other saw,
I feel the dearer debt my spirit owes
To him who towers peerless and sublime,
The noblest, largest intellect of time,
Born where the English Avon softly flows.

North American Review. —*Florence Earle Coates.*

What Mr. H. G. Wells does to the League of Nations in his latest book, "A Year of Prophesying," is something terrible to behold. In a country of adulators, like England, it is a relief to find one man who has sense enough to know that the League Covenant is not a new table handed down from Sinai; but it is also a surprise to find opposition of such an excoriating kind. Mr. Wells admits that the League is not without some accomplishments to give it standing. Thus it "has provided a job for Sir Eric Drummond, a British Foreign Office official unknown to the generality of mankind." It has given Lord Robert Cecil, "hitherto prominent chiefly as the inveterate enemy of unsectarian education in England," a chance to pose as an enlightened statesman of liberal international ideals, and as such to win a substantial prize from gullible Americans. It has settled one or two unimportant controversies by the kind permission of Great Britain and France. It has provided "agreeable if expensive holidays in Europe" for South American politicians. But as for serving as a preventive of war, Mr. Wells laughs at the idea. On the contrary, he asserts, the League is a serious obstacle in the way of the attainment of that durable peace which is the quest of all good men. It is forever getting in the way of really effective efforts for the establishment of an ordered international society. If he had his way, Mr. Wells would straightway end the League of Nations as a common nuisance, and put in its place "open, efficient, and authoritative controls of certain universal interests." To continue—

> If half a dozen of the bigger political systems of the world, or even two or three, could get together to sustain a common monetary standard, a common transport control, a common law court, a tariff union, a mutual defense system, and a common guarantee of disarmament, they would achieve something beyond the utmost possibilities of this Geneva affair.

A thorough-going, non-sentimental treatment of the League of Nations problem, such as this offered by Mr. Wells, solves the question as to how the League is destined to be described and interpreted by historians in the future. It will be remembered, of course, and granted some considerable share of discussion. But it will have no place, we may be sure, in the story of mankind's progress toward the attainment of peace. With all due respect for the ardent advocates of the League who are all about us, this Geneva body will not be recorded at all as having anything to do with the work for international amity and concord. Rather will the League be remembered as one and perhaps the most important of the endeavors to restore and sustain the Europe which was destroyed by the Great War. The Versailles Treaty had two purposes; first, to punish and cripple Germany, and secondly to set up the victorious Allies as the political and military dictators of the western world. The instrument fashioned for the accomplishment of this dual design, which had no remotest connection with any idea of peace save that dictated by overwhelming preponderance of force, was the League of Nations, with England, France, etc., sitting in the seats of power in the Council. The League was a failure, of course, from the start—hence the Council of Ambassadors, the Reparations Commission, the Dawes Plan, and international conferences without end! But its failure only served to emphasize the more its essential character. When that definitive history of contemporary Europe comes to be written centuries hence, it will run something like this—

> Every attempt was made by the victors in the war to restore the old Europe, with its armaments, its secret diplomacy, its economic imperialism. The League of Nations, established to accomplish this end, was utilized wherever possible, but . . . !

American history in recent months includes some strange events. Note some items in the catalogue! (1) Roger Baldwin, director of the American Civil Liberties Union, is tried for reading the bill of rights on the steps of the city hall in Paterson, New Jersey, under a statute of 1796—a law enacted during the Alien

and Sedition Laws agitation and now invoked for the first time—and is sentenced to six months in the county jail. Mr. Baldwin is now out on bail pending appeal of the case to the Supreme Court of the state. (2) Count Michael Karolyi, of Hungary, a refugee from his native land as a champion of peace and liberty, is admitted to this "land of the free and home of the brave" only on condition that he be silent, and, in spite of vigorous public protest, is kept gagged throughout the entire period of his visit. (3) Senator Wheeler, of Montana, the man who exposed and drove from office the infamous Daugherty, is tried by a zealous government on trumped-up charges in his native state, and, upon acquittal, is called to trial on other trumped-up charges in Washington. Meanwhile this same zealous government still finds it impossible to bring to trial on any charges such men as Senator Fall and the late Attorney General. *Moral*—it's all right to do evil, but all wrong to expose it! (4) The U. S. fleet is sent to Hawaiian waters to play a war-game—first, to stir militaristic enthusiasm among the people of the western coast and as far east as possible; and, secondly, to pass on a few hints to Japan about preparedness and such like things. This is the history that is being written in America these days. In *America,* mind you! What has become of the America we once knew? And what is the historian of the future going to say about the trend of these times? These are questions worth asking —and answering.

Speaking of the games of the U. S. fleet in Hawaiian waters, we would note that the letter which has been sent to the Secretary of the Navy by Frederick J. Libby, Secretary of the National Council for the Prevention of War, is a remarkably clear and well-reasoned statement in reference to the further proposal of the Navy department to send a huge fleet of some 53 vessels, including 11 of our 18 battleships, to Australia next July. The effect of such a military gesture can only be to influence the militarists of this country and of Japan. It plays directly into the hands of the jingoists of what is now a friendly nation. It is a complete denial of President Coolidge's new policy, which he said in Chicago last December was to be one "of friendship and understanding," instead of the old way of "dealing with other countries by terror and force." In view of President Coolidge's policy of economy which involves the saving of pennies, it seems a bit absurd to throw away at least forty millions of dollars on such a dangerous as well as useless manifestation of military power. We believe that every reader of UNITY should write to President Coolidge in support of Mr. Libby's protest against this militaristic junket which can only make more difficult the realization of the policy of disarmament, peace and international goodwill to which, as we have pointed out, the present administration is committed.

We are fast losing our confidence that the increasing destructiveness and horror of modern warfare are ever going to persuade men to get rid of it. On the contrary, we fear that pacifists, like Will Irwin, who depict the indescribable hell of "the next war," are using the wrong psychology. A few weeks ago we attended a meeting at which the use of air-bombs and poisonous gases was vividly described by experts in these subjects. We were told how cities would be turned into "flaming charnals," whole populations wiped out by blasts of death, armies annihilated in a night like the hosts of old Sennacherib. It was a frightful picure—but did it fill us with revulsion and anger? On the contrary, we were amazed, as we listened, to find ourselves swept at intervals by the kind of sensation that seizes us when we look down from a great and precipitate height, as from the top of a monument or of some tall building. The whole impulse at such moments is to jump. In the same way, the temptation at this meeting was to desire "the next war" just to see what would happen! Nor were we alone in this feeling on this occasion. Our sensation was the sensation of the audience. *We were being fascinated by horror!* For horror *is* fascinating—strangely, fantastically, fatally, fascinating. In the good-old days of the "Eden Musée" in New York, the Chamber of Horrors on the lower floor was the most popular department of exhibits. It isn't only the scullion and the errand-boy who read ghost stories and other tales of horror—we all indulge. It is no accident that there are degrees of pain which can only be adequately described as "exquisite." No, the psychology of horror is never going to impel us to get rid of war. We are making the thing attractive in our very endeavor to make it repulsive. Too much of this sort of appeal will sweep us into the next war in spite of ourselves, just as too long a gaze down into the gulf sends us plunging over the edge of the abyss.

We remarked some weeks ago that we are getting dreadfully tired of the excommunication business that is now being carried on so extensively in the orthodox churches. Since that editorial note was written there has occurred the sensational episode of the banishing of Bishop William Montgomery Brown from the Episcopal pulpits of New York by the Bishop of that diocese. About the same time came the announcement of the removal of Dr. Charles R. Erdman from his position as Student Adviser at the Princeton Theological Seminary. This is held as a victory for the Fundamentalists, who demanded Dr. Erdman's head on the plea that he was advocating the policy of tolerance and conciliation toward heresy. Dr. Erdman is himself ranked as a Fundamentalist, but his native instincts as a gentleman evidently led him so far astray that the true defenders of the faith had to drive him out into the wilderness. The expulsion of this man is now followed

by the amazing report that Dr. Macartney, leader of the Presbyterian Fundamentalists who made the attack on Dr. Erdman, is to be nominated for the chair of Apologetics and Christian Ethics at the Princeton Seminary. Nobody has ever accused Dr. Macartney of being a scholar, and his knowledge of Apologetics is probably as inadequate as his practise of Christian Ethics, but there seems to be no reason for believing that he will not be elected. As a climax, at least for the moment, is the further report that the President of the Seminary, Dr. J. Ross Stevenson, may soon be forced to retire. It is impossible to imagine that Dr. Stevenson is not sound in the faith. The presidency has seen no such uncompromising Calvinist since the day of Dr. Patten. But it is possible that President Stevenson, like his late colleague, Dr. Erdman, is a Christian gentleman, not ferocious enough in his hunt for the scalps of heretics. As even Fundamentalists cannot live without their little joke, it is to be noted that that renowned scholar, Hon. William Jennings Bryan, has been proposed for the presidential succession. If this sort of thing keeps on much longer, we fear that our tired feeling will become so intense that we shall be unable to move either hand or foot. The whole thing disgusts us to the point of absolute spiritual exhaustion. Nothing saves us at all but the comforting thought that these heresy-hunters evidently have plenty of rope, and are using it with what precedence shows to be the inevitable result of hanging themselves.

The Centennial Anniversary of the founding of the American Unitarian Association marks the triumph of the denominational spirit over that essential idealism which was so characteristic of Unitarianism in the beginning. When Channing preached his famous Baltimore sermon in 1819, he lifted the banner of revolt against orthodox Christian theology. On the one hand he assailed the creeds as scientifically untrue and ethically immoral; on the other hand he substituted a new and more enlightened theology for the one destroyed. But behind this theological revolt was a deeper and nobler spirit, for Unitarianism as proclaimed by Channing was in reality a revolt against the whole theological conception of religion. It reared its own theology, only to declare that this theology was of no importance. The deed and not the creed, love and not faith, what a man lives and not what he believes, was the gospel of this new reformation. The irrepressible conflict between these two aspects of Unitarianism produced a divided household. Theology contended with pure spiritual idealism for the mastery of the movement. The one tendency, the theological, was, of course, headed toward the building of a sect; the other tendency, the spiritual, was headed toward the realization of universal religious brotherhood. The struggle between the two tendencies makes up a large part of the history of Unitarianism, with theology and its denominational machinery winning out in the end. For the first generation or more, Channing's universal spirit was predominant. "I wish to regard myself," he said, "as belonging not to a sect, but to the community of free minds . . . I am little of a Unitarian." After the Civil war, however, there came what Mr. Cooke has called, in his well known history, "the denominational awakening." From that time on Unitarian history is the story of a steady "growth of denominational consciousness," to quote Mr. Cooke again. With the Unitarians, in other words, as similarly with other liberal groups, sectarianism triumphed. The Unitarians are now interested primarily in sectarian works. They are concerned fundamentally with sectarian ambitions. Once heretics on behalf of the universal religion of love and brotherhood, they now constitute only one of many denominations as respectable as they are conventional.

A Matter of Proportion

Between Pericles of Athens and Hylan of New York lie vast areas both in time and space of a common problem. That problem is how to organize great centers of population in such fashion as to make life as endurable as possible while conforming to the conditions which appear to demand such concentration of people. The recent International City & Regional Planning Conference in New York is probably nothing more than a refinement of numerous other programs which have been projected for the purpose of avoiding the tragedies with which the pathway of urban centers has been strewn. One of the factors at least which contributed to the destruction of Jerusalem was lack of proportion at least in so far as the city symbolized the civilization of which it was a part. Athens with its emphasis upon certain esthetic elements; Rome as the apotheosis of Empire; Paris under Louis XIV and the Third Napoleon were all top-heavy in certain features and the penalty of that top-heaviness was extinction, with the exception of Paris which is today but a shadow of its former ambition.

Obviously this task of so organizing a city as to prevent its crumbling under its own weight or one sided development appears to be no academic issue, nor one which is limited to classic or medieval times. Whether the vision of the writer of the apocalypse to the effect that the ideal city should be one whose length and breadth and height are equal, has any value under the conditions of stark realism which obtain today, few will deny that the great centers of population in America

are being further removed from conditions of perfection whatever that ideal may be.

Whether decentralization as a solution for the urban tragedy is desirable, or how it is to be achieved is hard to tell. But it is not without significance that the most competent authorities find themselves without any enthusiasm over the present tendency of centralization. A population running into seven figures in the World Almanac may kindle a glow of admiration in the breast of the habitue of Broadway, but the fact that no thoughtful person can very enthusiastically support such claims of superiority shows how grave the suspicion of mere size has become. It was characteristic of some of the New York delegates to prophesy a population of 16,000,000 within the next generation. What may happen, however, was very well indicated by a phrase coined by Dr. Raymond Unwyn, Chief Architect to the British Ministry of Health. "The Twentieth Century" he declared, "has introduced new means and methods, which unguided bid fair to reduce the large centers of population to a condition of congested impotence." Dr. Unwyn points out that with the development of transportation, the telephone and other means of communication, things may be kept going for a while but eventually must reach a point where the mass must congeal and remain stationary. In other words the time may come when it will be possible to get into New York but quite beyond human ability to get out again. All of which may be a pleasant prospect, or not, according to one's point of view.

This vast problem of city planning with its emphasis upon the imperative need of proportion may be readily adapted to point a moral and adorn a tale for an enormous scope of our interests and activities. Christianity, for instance, began with an appeal to the whole of life in its normal relations. But when Augustine and others came along the whole thing became institutionalized and the order was issued that certain interests are sacred while others are unholy and there grew up amongst other by-products, the system of monasticism. The church as an institution from the very beginning emphasized a lot of unimportant things and threw the central features of Christianity out of perspective. One sees a few crumbling monasteries in out-of-the-way-places today but they symbolize only weakness and defeat.

One gets a modern reflection of this effort to mark the separation between the sacred and the secular in a practice which has been adopted in certain churches known as "veiling the sanctuary." You draw a long curtain across the front of the church, then after you have shut God and Christ away from the common gaze or the vulgar tongue, you are free to say what you please. Perhaps those are the conditions under which the God and the Christ of such an institution ought to be maintained and domesticated. If we are to trust the accounts that have come to us, however, to the effect that Jesus was one of the common people and that he enjoyed association with them, it seems as though he would be more at home amongst them even today than shut up in a sanctuary. When the church crowds its religion or its Christ or its sacred objects or traditions within the four walls of any institution, may it not be that this condition of congested impotence may befall the institutions of religion as it is about to overtake the cities of men?

Such a dilemma finds its analogue in our pursuit after the durable satisfactions of individual life. There is a very familiar story in the autobiography of Charles Darwin where he tells us that up to the age of thirty years he was interested in all the finest arts of life, that he could enter into the enjoyment of a piece of sculpture or gain real inspiration from the sight of some master-painting. But he tells us that after a certain point he became so absorbed in the accumulation of facts or the generalization of them that he lost all interest in those elements that previously afforded him profit and delight. And he says that if he were to live his life over again he would spend a part of each week in the presence of some fine piece of the sculptor's art, the musician's harmony, or the poet's verse.

Just what the proper proportions of our institutions, economic, social, or religious, are to be is a matter upon which one may not dogmatize appropriately. There will be a sufficient number of worshippers of the God Efficiency in every community to see to it that such a factor as that which is symbolized by Martin Arrowsmith in his devotion to the spirit of pure research, is effectively subdued. The peril of the moment lies not in over-emphasis upon the contribution of Dr. Arrowsmith, but rather in the blatant pronouncements of Dr. Pikerbaugh. One sometimes wonders whether Mr. Sinclair Lewis has not himself thrown his picture out of proportion until he turns directly from this discriminating writer's description of our "jazz society" to the appeal of the League of Nations' Non-Partisan association to whoop it up for Wickersham week, or the searching analysis by Mrs. Albright in the current issue of the *Atlantic Monthly* on "The High Cost of Babies."

Whatever else these appeals on behalf of better proportions whether in city or church or state may mean, they may, perhaps, serve as a warning to avoid an experience which is reported to have occurred in Boston some time since. After certain changes had been made involving the expenditure of a large amount of time and money it was discovered and publicly announced that the improvements were just adequate to meet the needs of a year ago.

ALSON H. ROBINSON.

Jottings

We have just heard the cheerful news that Mexico has abolished Hell by law. Hell was abolished years ago by science, and centuries ago by the loving heart.

Gandhi is opposed to Birth Control! In a recent article in *Young India,* he concedes the necessity for a restriction of population, in India as elsewhere, but declares that continence and not artificial contraception is the true way of bringing this about. The Mahatma's attitude toward this question is in strict accord with the ascetism which is so distinct a part of his philosophy and so noble an aspect of his life.

In the newspaper biography of a Christian minister, recently called to a great pulpit, we find the sentence—"He served in the navy throughout the war, enlisting in April, 1917." Just as a kind of exercise in intellectual and spiritual gymnastics, we have tried to fit this sentence into the life-story of Jesus or any one of the apostles, but we have failed completely.

The Christian Century records an instance of a glorious opportunity lost for church unity. When the recent tornado swept through Griffin, Indiana, a village of 400 inhabitants, it destroyed the two churches, a Methodist and a Disciples'. An enlightened religious leader proposed that, in rebuilding the town, the two congregations should be persuaded to combine in a single community church. But no! the two denominations involved went right ahead and are restoring the two churches. Thus the denominations in question "will not need to make a single erasure upon their sacred roll of churches." Great is Denominationalism!

Nobody seems to know who won the recent war-game in Hawaiian waters, the attackers or the defenders. Amid all the confusion, however, one thing is certain—the tax-payers *lost!* For if it is finally decided that the attackers in the war-game won, then we must spend a lot of money to strengthen our defense; and if the defenders won, then we must spend a lot of money to strengthen our attack. A war-game is the old game, "Heads you win, tails I lose!"

A recent questionnaire at Harvard College shows that 42% of this year's seniors are total abstainers. An interesting side-light on the charge that all our college boys are drunkards! This country is a good deal dryer than the newspapers and popular rumor indicate!

J. H. H.

American Notes

(Editorial Correspondence.)

Rev. Mark A. Matthews of Seattle has just returned from a trip to Europe, taking in Palestine and Egypt on the side. What he says will represent quite a large section of American thinking. He is one of the most spectacular of Americans. He is about seven feet high, and special provisions had to be made for him on shipboard. He fairly scintillates with psychic power, to the end that when he is around nobody else is on the stage. He is a typical Southerner, having been born in Mississippi, has the Negro-drawl and power of repartee, and shows that he belongs to a master-class and race. Be it said, too, that he is the pastor of the largest Presbyterian church in the world and has been moderator of the General Assembly,—and by a plebescite of the readers of *The Christian Century* one of the "twenty-five best preachers in America." What he has to say on any question represents a large block of the American mind.

It was his "first trip abroad." But one must not be led to think by this he is not rather sure of his observations. He observed that the people of Europe are not suffering so much from idleness as from other things. People are saving, even though their wages are small, and are putting away their savings "in a stocking." . . . . He liked the Assouan dam which the British have built in Egypt, reclaiming 30,000,000 acres fof cultivation, at a cost of 400,000,000 dollars He rather liked, too, the "way Britain handled her colonies" and mandates; also he liked the roads that France was building around Damascus. When he saw large groups in the Nile valley cutting grass with scythes, and suggested the advisability of importing American harvesters, he fell easy victim to the economic fallacy (so powerful in England a century ago) suggested by a friend, "But what are you going to do with the people?"—and fell easily into a state of contentment to let the "people" get along with simple tools. He was "made sad" by seeing all Europe "gambling on her money." Money had "become a commodity." The "gamblers are preventing the stabilization of money." . . . . . He did not think that the people of Europe were unwilling to pay their debts to the U. S. A. He believed them to be willing and also able.

The many "blocs" in European politics displeased him. When he told me this I thought of the many "sects" in Protestantism, but I said nothing. . . . . He found those he met "favored the League of Nations" and felt that it had done a good work. . . . . "The necessity of the peoples of earth getting together" weighed upon his mind. . . . "How dare we—descendants of cannibals boast of our superiority? Why, one of the strongest brains on earth is that of the Chinese." He came home a firm believer in a "representative Republic" as a form of government,—not in "democracy" which he felt to be an impossibility. . . . . He was greatly puzzled and depressed by the kinds of Christianity he found in Egypt and Palestine. With it was a kind of respect and fear of Mohammedanism, which he quite agreed would play an important, dangerous, part in the future.

He was glad to find Palestine in the hands of the British. I had the feeling that the good Doctor would be willing to fight to wrest the "tomb from the hands of the infidel" (meaning not the British)—would even be

willing to lead a Crusade, if necessary. "Why, there wouldn't be a Jew left in Jerusalem, if Great Britain took her hand off!" "Yes," I replied, "with all due respect to Britain, when I was in Jerusalem some twenty years ago, there wouldn't have been a Jew left in Jerusalem, if the Turk had taken his hand off." . . . . . The Doctor was very much impressed with the tombs of Egypt, and the un-tombing of evidences of ancient life. He rejoiced that "nothing has been found that contradicts God's Word." He appeared almost to be envious that such tombs had not been located on the American continent. I think he would have been happy to have brought a couple along with him for his congregation. He represents the attitude of the average American toward the "old world."

The average American is sentimental toward Europe and he "loves" Lafayette and Luther and Shakespeare-Wesley-Burns-Bunyan and Co. even more than they are "loved" in their own lands. On the other hand he is like the people who "go West"—they have "done well," are proud of it and want all the world to know about it, especially the "old folks at home." He wishes the people "over there would only quit their quarreling, and get down to business." He is good-natured, rather quizzical, and can see no way for prosperity to come to Europe unless the governments pay their debts, and unless private property is respected. The average American looking upon the problems of Europe is liable to exclaim, "They're beyond me!"—and they are;—although he continues to be good-natured, keeps smiling, and exclaims, "This is going to be a record year!" But he prefers to "keep out of the mess"—except to loan money on good security and sell his goods. However, it is fair to say, as one would say of Dr. Matthews, he has what amounts almost to a passion, "to do good in the world"—and this, I think will eventually get the American fully into the world's life, and on the whole it will be a very wholesome thing.

How to secure a cleaner stage is just now exercising our biggest city—New York. The quest is of interest everywhere. English-speaking people have believed in a clean stage. But along with this desire has gone the unpopularity of censorship. As a result there is a periodical call for a clean-up of the stage of a particular city. Now it is New York. Some features in this crusade are new and perhaps suggestive to my readers. This crusade was instigated by a newspaper, the *World*. In addition, it represents the joint efforts of all the parties concerned, and there is an attempt to reach results by means of a jury. (By the way some cities are trying the experiment of bringing auto offenders for trial before a jury of autoists, "trial by one's peers," it is called.) The plan now at work in New York for a cleaner stage is as follows: A panel of about 300 persons is chosen. This panel shall be picked by the joint committee representing the theatres; by organizations representing the better shows movement; by the drama league; by the city administration. The panel is to represent nothing but good citizenship, and no person on the panel shall have any official or financial connection with the theatre or any reform movement. When complaints of sufficient importance come to the ears of the officials, a jury of 12 may be selected from said panel. Representatives of the theatre and of the public have two peremptory challenges. Verdicts may be reached by a vote of nine to three. Immediately on its selection arrangements are made for viewing the play. The jury considers two points: first, are there any features, or portions, that are objectionable to public morals. If so, the manager will have opportunity to amend the play in accordance with the objections. Second, Is the play as a whole objectionable? If so, it stops immediately. There is no argument before the jury, each case standing on its own merits. The findings of the jury is final. It is understood that all managers, actors, dramatists shall in all cases comply with the verdict—provisions to that effect being written in all contracts.

A striking feature of this plan is that all the leaders are for the most part opposed to censorship, on principle. The "citizens' jury" it is believed will bring the results that are desired by all good citizens. The plan seems to provide a piece of machinery through which the public, actors and managers may co-operatively work together to eliminate those plays that are an offense to public morals. This plan is being watched with great interest. Censorship does not meet with public approval, even if it produced good results, which is very doubtful. The authorities have never proved themselves to be efficient guardians of morals in matters of art, not being intelligent enough, to mention only one thing. If those who have mutual interests are able to join on a plan of co-operative and voluntary action to make the stage cleaner,—all, it is thought will approve.

And now people are beginning to ask, if the theatres why not the movies? And with the movies, censorship is unpopular and generally ineffective; and to leave the matter to public officials has worked poorly and likewise when left to reform or partisan committees. Is this plan the way out for the cleansing of the movies? A panel of unprejudiced good citizens chosen by organizations representing the public, the city, the managers, the producers; then a jury of 12 to try all cases of which there has been made enough complaint; the verdict final.

SYDNEY STRONG.

Some Stateless Persons in the United States of America*

[How many Americans know what is going on in America? Read this article, and see one thing!—J. H. H.]

By Section 2169 of the United States Revised Statutes, all aliens who are "free white persons" and otherwise unobjectionable, can become citizens of the United States by naturalization. This has been the law of the United States for very many years. It also became well settled years ago by the decisions of our courts that "free white persons" meant those belonging to the Caucasian race, and that high caste Hindus were members of the Caucasian race and thus entitled to naturalization. (U. S. v. Balsara, 180 Fed. 694; in re Akhoy Kumar Mazumdar, 207 Fed. 115; in re Mohon Singh, 257 Fed. 209.)

In the Balsara case, decided by the Circuit Court of Appeals, Second Circuit (including New York City) in 1910, Judge Ward, writing for a unanimous court, said:

Counsel for Balsara insists that Congress intended by the words "free white persons" to confer the privilege of naturalization upon members of the white or Caucasian race only. This

*A paper read before the Nineteenth Annual Convention of American Society of International Law, on April 24, 1925, Washington, D. C., Hon. Charles E. Hughes presiding.

we think the right conclusion and one supported by the great weight of authority. . . . We think that the words refer to race and include all persons of the white race as distinguished from black, red, yellow or brown races which differ in so many respects from it. Whether there is any pure white race and what people belong to it may evolve nice discriminations but for practical purposes there is no difficulty in saying that the Chinese, Japanese, Malayans and American Indians do not belong to the white race. Difficult questions may arise and Congress may have to settle them by more specific legislation, but in our opinion the Parsees belong to the white race and the Circuit Court properly admitted Balsara.

Mr. Balsara was a native of Bombay, India, and his ancestors for a thousand years had all been residents of India.

In re Akhoy Kumar Mazumdar which was decided in the District Court E. D. Washington, D. C., in May, 1913, Justice Rudkin in admitting the applicant to citizenship, said:

But whatever the original intent may have been, it is now settled, by the great weight of authority, at least, that it was the intention of the Congress to confer the privilege of naturalization upon members of the Caucasian race only.***The testimony in this case satisfies me that the applicant has brought himself within the provisions of the Naturalization Act, and he will be admitted to citizenship accordingly, upon taking the oath prescribed by law.

In June, 1914, when I applied for the final paper of naturalization before the U. S. District Court, N. District of California, the question was so settled that Justice Dooling wrote the following decision:

The applicant is a high caste Hindu of the Aryan race. It has held that the words "free white persons" as used in the Section 2169 Revised Statutes, are intended to include the Caucasian race. (In re Mozumdar, 207 Fed. 115; U. S. vs. Balsara 180 Fed. 694) It is difficult to determine the exact peoples intended to be embraced in the words free white persons but the trend of modern decisions is in accord with the cases cited above. The applicant falls within the meaning of the words as therein construed, and will be admitted.

During 1914 to 1917 U. S. authorities thrice granted me passports to travel through America, Europe and Asia. Between 1914 and 1923 several Hindus were naturalized and among them are Mr. S. G. Pandit, Attorney-at-Law, Los Angeles, Cal., and Dr. Sudhindra Bose, Lecturer in the Department of Political Science University of Iowa who secured his final papers in 1918 and Mohon Singh of Los Angeles, Cal., in 1919.

In seeming confirmation of above mentioned decisions, on November 13, 1922, in Ozawa v. U. S., 260 U. S. 178, the Supreme Court held:

Beginning with the decision of the Circuit Court, Judge Swager in re Ah Yup Sway, 155 Fed. Cas. 104, the Federal and State Courts in almost unbroken line, have held that the words "white persons" were meant to indicate what is popularly known as the Caucasian race.

The Hon. Justice Sutherland, among others cited the cases: In re Mazumdar (D. C.), 207 Fed. 115, 117 and In re Singh (D. C.), 257 Fed. 209, 211, 212, and further said:

With the conclusion reached in these several decisions we see no reason to differ. Moreover, that conclusion has become so well established by judicial and executive concurrence and legislative acquiescence that we should not at this late date feel at liberty to disturb it, in the absence of reasons far more cogent than any that have been suggested.

Thus until February 19, 1923, when the case, U. S. v. Thind (261 U. S. 204) was decided by the Supreme Court, the interpretation of the Naturalization Law was such as allowed high caste Hindus to be naturalized as American citizens. While rendering the decision in U. S. v. Thind refusing the citizenship to a high caste Hindu, the learned Justice Sutherland, among other things, wrote:

What we *now* hold is that the words "free white persons" are words of common speech, to be interpreted in accordance with the understanding of the common man, synonymous with the word "Caucasian" *only as the world popularly understood and used,* whatever may be the speculations of the ethnologists, it does not include the body of people to whom the apple belongs.

Recently the United States authorities have begun to cancel the citizenship of Hindus who were naturalized long before the decision in the Thind case was rendered. Curiously enough, cases have been started to annul the citizenship of Mr. Mazumdar and Mr. Singh, the very gentlemen whose cases Justice Sutherland cited in the Ozawa case to uphold his opinion and thus acknowledged the decisions of the two Judges Rudkin and Bledsoe, respectively, as sound when they naturalized them as American citizens, because they were Caucasians and thus white persons. Early 1924 Mohon Singh's citizenship were cancelled, and proceedings to annul the citizenship of Dr. Bose were started, although in 1920 Dr. Bose was granted an American passport to travel through Europe and America. It seems that the U. S. State Department holds the view that, owing to the decision of the Supreme Court rendered in the Thind case, the Hindus who were naturalized as American citizens lose their citizenship. The evidence of it is in the letter which the Hon. Charles Evans Hughes on April 5, 1923, wrote to Dr. Bose, Lecturer in the Department of Political Science, Iowa University, in reply to latter's application for a passport:

The Department has given its very careful consideration to your letter under acknowledgment, but it regrets to say that, in view of the decision of the Supreme Court of the United States *****it would be obliged to refuse to issue a passport to you should you make application for such document.

We also find that Justice Schoomaker of the District Court, W. D., Pennsylvania, on February 25, 1924, handed down a decision cancelling citizenship of Mr. Khan of Pittsburgh. In declaring that the certificate of naturalization of Mr. Khan, a native of Lucknow, India, which was granted to him on January 17, 1922, was illegally procured and should be set aside, the learned judge held that Mr. Khan was not a "white person" although he was regarded as a "white person" by the court at the time of his naturalization.

Some of the U. S. officials hold the view that when the American authorities cancel the citizenship of a Hindu who has been naturalized as an American citizen, he reverts automatically to the position of a British subject. This view is absolutely erroneous, because by renouncing allegiance to the British Crown and by taking the oath of allegiance to the United States of America, at the time of naturalization, he rendered himself for all time to come, an alien to the British government. As British authority is supreme in India and British law prevails there, he even cannot return to his land of birth, because he as an alien cannot enjoy the right to return *freely* to the land of his birth.

When the government of the United States deprives a Hindu naturalized as an American citizen of his American citizenship, he does not automatically become a British subject under British law. The British Nationality and Status of Alien Act, 1914, Section 13 says:

A British subject when in any foreign state and not under disability, by obtaining a certificate of naturalization, or by any voluntary and formal act, becomes naturalized therein, shall thenceforth be deemed to have ceased to be a British subject.

Section 2 of the same Act provides:

The Secretary of State may grant a certificate of naturalization to an alien who makes an application for the purpose, and satisfies the Secretary of State (a) that he has either resided in His Majesty's domain for a period of not less than five years

in the manner required by this section or been in the service of the Crown for not less than five years within the last eight years before the application.

So it is evident that, by cancelling the citizenship of those Hindus who were already naturalized, the American government would render them *Stateless persons,* although (according to the Anglo-Saxon Concept of International Law) neither the British government nor the American government acknowledges the status of statelessness for any individual (See Stoeck v. Public Trustees, in Scott's *Cases on International Law, pp.* 167-170).

If these Hindus, who were naturalized as American citizens, be rendered *Stateless persons,* a serious injustice and hardship will be imposed upon them. It would create a condition of absolute insecurity as to their life and property. It would make it very difficult for them even to make a living as professional men (they are mostly professional men), because no one would be willing to employ *"stateless persons."* Under the circumstances, as has been shown in the case of Dr. Bose, these men can neither leave this country with proper passports, nor can they enter any other country with proper credentials. It is needless to say that they cannot secure citizenship from any other country while staying in America. Even if the United States agrees to give a permit to these persons to go to some other country, other countries may not allow them to enter or reside there, because they are *stateless persons.* Even if it be arranged that these persons be allowed to enter certain other country by some understanding between the United States and that country, it means that the other country allows them to reside there on mere sufferance and they cannot become citizens unless all requirements for naturalization be fulfilled and the privilege of citizenship granted. Thus even if they were allowed to enter some other country they would have to reside as stateless persons there at least for five years before they can ask for naturalization, and then there is no earthly reason to believe that a government will naturalize a person who has no better status than a stateless person residing in a country by mere sufferance.

In this connection another very serious situation arises which renders certain American-born women stateless persons, for no fault of their own. By the law concerning the status of married women passed in September, 1922, an American woman retains her American citizenship unless she renounces her citizenship voluntarily or unless she marries an alien ineligible to citizenship. There are in the United States a number of American-born white women who married Hindus after the latter became naturalized American citizens. But if by retroactive application of the decision of the Supreme Court, the Hindus who were naturalized as American citizens are deprived of their citizenship and held to be aliens ineligible to citizenship, then these American women automatically become stateless persons. These women, under this decision, are neither American citizens nor have they any nationality as their husbands are reduced to the status of stateless persons, and this result is brought about by no fault of their own. These American-born women thus become victims of the Court's ruling to a greater extent than even their husbands.

New York City. TARAKNATH DAS.

The Story of My Mind

XII.

In December, 1880, after spending the summer and autumn in Concord, I became the minister of the third parish in the town of Dedham, directly across the Charles river from Boston to the southwest. This parish was situated in the western part of the town, and its members were nearly all farmers. It was a country region, with country ways, and many of the old customs and ideas were retained. The people were of the plain sort, industrious, and chiefly concerned with the material interests of getting a living. There were only one or two educated persons in the little village of West Dedham or among the farming population. The conditions of life were largely primitive, even in some respects more so than I had known as a boy, although the village was but thirteen miles from the Boston State-House, and the city lights illuminated the sky to the north-east any dark night.

After I had been compelled to move six times because of an absence of suitable houses which could be rented, the people built a parsonage in the village one mile from the church, which stood in a rather remote part of the parish. The meeting-house was erected soon after the Revolutionary War, and it was located in what was then the center of the parish; but in my day it was quite at one side. In this parish I remained six and one-half years. I had gone to it because it was the first place to offer me a salary sufficient to meet my expenses, and because it gave me ample leisure for study and writing. My sermons were mostly spoken without manuscript, and were directly addressed to the common convictions of a congregation not over-zealous about religion, but accustomed to attendance on church on Sunday mornings. The church had already, in stress and storm of the theological controversies of the last half-century, dropped many of the forms of the older churches, including the communion, and had little other attractions than the sermon and the Sunday meeting together.

At this time I had arrived at the definite conviction that religion, if it has any great meaning at all, relates itself to every human interest, and cannot be regarded as a matter of Sundays and church services. With this belief in mind I sought to broaden the scope of the parish activities, to awaken an interest in literature, in the great inspiring books, and in the subjects of all kinds which were commanding the attention of the greater world around us. I brought to the hall in the village school-house, which was used during the week which gathered people together for all purposes, some of the lecturers with whom I was acquainted, and at a merely nominal expense to the audiences which heard them. A general subscription often threw these lectures open to any who might be willing to attend. In this manner we heard Thomas Wentworth Higginson, William T. Harris, Rev. Anna H. Shaw, and many another person who was dealing with live interests of the day.

What I provided in this manner the people accepted with a mild degree of appreciation, but they had not the initiative to continue such methods of contact with the larger world. In the pulpit, also, I strayed widely from the beaten paths of pulpit discourse, though always endeavoring to relate these larger themes to the common and the spiritual concerns of men and women. Social problems had become of the greatest interest to

me, and I could not keep away from the thought of them, and of their relations to the community in which I had found a home. I deeply regretted that the smallness of my parish did not permit of any active effort on my part in dealing with these developing questions of the life of the social body. I longed to escape the narrow limits within which I was confined, and to take up some real work of reconstruction in the city. Its problems were spread out there before me every night as I gazed towards its lights, but I saw not the way to come into closer contact with its urgent problems.

During my years in West Dedham (now the town of Westwood) I contributed reviews of books to the *Critic* of New York. Among the books which came to me from that source was one on the railroads of the country, their development, and their growing control of the interests of legislation. I made a sermon out of this book, tried to point out the evils which this control was producing, and how it was interfering with the welfare of the people. To my surprise I found that nearly every family represented in my congregation contained a stockholder in the Boston and Providence road, which touched Dedham by means of a short branch line. My criticisms were not acceptable, evidently, and it was declared that I had quite underestimated the important service to the great interests of the nation which the railroads had fostered in innumerable ways. True enough, but ignoring the vast tracts of land given to the western roads by the nation and by the states, and the fact that the roads were dominating states and the nation in the interest of their stockholders! I was dismayed to learn not long after, and yet found some comfort in the fact, that the Providence road was obliged to pay $3,000,000 in damages on account of a wreck to one of its early morning trains on its Dedham line when passing through West Roxbury. One or two persons were killed, a large number were injured, and the road went into other hands. The corporation had been repeatedly warned that its bridge in that region was unsafe, but the interests of the stockholders had prevailed, with the results stated. I might have given my congregation a drastic ethical lesson it much needed on this occasion, but I refrained in view of the intimate relations of several of its members to the disaster.

When I took up my residence in Dedham I had nearly completed the manuscript of my book on "Ralph Waldo Emerson: His Life, Writings and Philosophy." When published it was approvingly reviewed in many of the newspapers, and yet it was evident that I was not regarded as a person quite worthy to write of the Concord thinker, simply because I had not been one of the members of his intimate circle.

When it was announced that Oliver Wendell Holmes was to write of Emerson in the "American Men of Letters Series," edited by Charles Dudley Warner, I wrote to Dr. Holmes in regard to his undertaking, and received from him these words:

> I have, of course, as everybody ought to have, your admirable work, the excellence of which has sometimes made me regret that I had undertaken the task I am to attempt. Indeed, I never should have attempted it, had not Mr. Warner shown so strong a desire that I should do so. No man can pretend to write about Mr. Emerson without having recourse to your book—the result of long and patient labor, and of a genuine enthusiasm for the subject—an enthusiasm made safe by a sound critical judgment. If I could hope to perform my slighter task as well as all agree you have performed your work, I should be wholly satisfied. I shall try to make a readable book of moderate pretensions which will send all who get a taste of Emerson from it to your ample storehouse of biography and criticism.

I had a similar letter from Matthew Arnold when he came to this country to lecture in 1883. I heard him when he gave his lecture on Emerson in Boston. It was a noble and appreciative discussion of the Concord essayist and his work. I was delighted to hear a man whose books I had read with deepest interest, and with whose opinions on the value of religion and culture I was largely in agreement; but he was not a pleasing lecturer, nor was his manner attractive. He read his essay in an artificial manner, evidently with much effort, perhaps as the result of having coached himself for the performance with the aid of a professional elocutionist. It was painful to listen to him, and his speaking style certainly detracted much from the otherwise great pleasure of listening to a man of unusual critical and literary ability.

Edmund Clarence Stedman, another very competent critic, wrote me that he regarded my book on Emerson as of "more value than all the lives of him and treatises on him put together." This was after the books of Conway, Holmes and Cabot had been published. After my book had been published for twenty years, in 1903, Mary A. Livermore sent me this friendly appreciation:

> The centenary of Emerson led me, as it did many others, to a very thorough rereading of his books and biographies. I own all the latter. I found the one you have written excels the others immensely. After reading yours, the others seemed trashy, and too inferior, in many respects, to repay reading . . . . I had read all the biographies before, and even then thought yours the best. But reading now, with increased knowledge and experience, and enlarged interest in spiritual matters, your book gave me great pleasure. It is so luminous with your comprehension of Emerson, so appreciative, so thorough, that I was benefited with the study of it!

I had read the books of George Eliot with the greatest interest, not merely because they were good novels, but because they presented an ethical ideal, a philosophical conception of life, an interpretation of religion which deeply impressed me. I fully realized that the teachings of this great woman and those of Emerson were not the same, and yet I saw that, widely as they differed, there were certain resemblances which drew me to both alike. Both were profoundly ethical in their writings, they were alike sincere, and both spoke to the demand for a new and more rational interpretation of the universe. As I now view it, it was natural that after writing of Emerson I should also write of George Eliot. In 1883 appeared my "George Eliot: A Study of Her Life, Writings and Philosophy." After more than twenty years I recently turned over its pages, and I was surprised at the clearness with which I had interpreted her relations to the philosophical thinking of the period which shaped her opinions.

What drew me to George Eliot was that she retained the more ethical conceptions of religion, that she gave to the old beliefs a large interpretation, which fitted them into the growing life of the race, and yet that she wholly rejected Christianity in all its dogmatic forms. To her Christianity was true only as individual and racial experience, not as dogmas of reason and outward revelation. In this respect she agreed in large degree with Emerson, by whom she was in her early life influenced to a considerable extent, though she passed early out of the sphere of transcendental philosophy into the acceptance of scientific guidance from Comte, Spencer and George Henry Lewes.

I gave much attention to the study of the sources of George Eliot's philosophical opinions, and especially to those more obscure writers who early in her life had

a large influence in shaping her theories. Among these thinkers were Charles Bray, Sara Hennell and Ludwig Feuerbach, usually quite ignored, but who probably had as much to do with shaping her final conclusions as Comte, Spencer and Lewes. They all agreed in accepting a form of idealism which regarded the teachings of religion as mythological or spiritual interpretations of nature and the life of humanity. They held that the dogmas of religion do not represent facts, that they correspond to no reality of the universe, but are products of human experience and the attempt to interpret the world in terms of personal activity.

It was in Feuerbach's *Wesen des Christentums,* translated by George Eliot as "The Essence of Christianity," that this conception had its most complete statement. This follower of Hegel regarded the abstractions of theology as having their only source in man, who unconsciously projects himself into the universe, transfers his own feelings and the activities of his consciousness into the universe about him. He therefore regarded religion as "nothing else than the consciousness of the infinity of consciousness; or, in the consciousness of the infinite, the conscious subject has for his object the infinity of his own nature." Feuerbach explains all the dogmas of Christianity from this philosophical point of view. To him the Trinity is the human family projected into the universe; the passion of Christ is but human feeling going out to others in the form of suffering; and the son or logos is the imagination dwelling upon the highest ideals of the soul in objective form. "In fact," as I said in my book, "the fundamental dogmas of Christianity, according to Feuerbach, are simply realized wishes of the heart."

In the writings of George Eliot we find a sympathetic recognition of the teachings and spirit of Christianity, with an entire rejection of its dogmas. She did not believe in God or an immortal life, and yet no one has ever more truly described the spirit of self-sacrifice which has been inculcated by Christianity. The rational side of that religion she wholly rejected, its emotional content she wholly accepted. In one of her letters she wrote that the conception of the suffering Savior on the cross giving his life for the good of others was the sublimest and most moving dramatic scene which the genius of man has ever produced. She taught as almost no other has done the law of renunciation and self-forgetfulness. In a word, she was a Christian without Christianity, accepting its emotions and its virtues with a complete rejection of its faith and its dogmas. Although I criticised somewhat severely in the concluding chapter of my book these teachings of George Eliot, they undoubtedly had a very considerable influence on my thinking, not immediately, but in more recent years. As I turn back to them now I realize how large was the effect produced upon me by a careful study of her works.

In the meantime, I became interested in the poetry of Robert Browning, who had a very considerable influence over me during several years. One of my neighbors in Dedham called my attention to the works of Browning, and loaned me several of his poems. The reading of them led me on to a critical study of his poetry, and more especially to an extended inquiry into his religious and philosophical teachings. At the same time I was reading Tennyson and Ruskin, and these three authors became the subjects of the essays in my "Poets and Problems," published in 1886. I became one of the original members of the Boston Browning Society, formed in 1885, and for some years was a constant attendant upon its meetings. In 1885 I read before it a paper on "Browning as a Poet and Teacher." In 1888 my subject was "Browning's Dramatic Genius." In 1891 I gave two papers, one on "The Ethical and Religious Character of Browning's Poetry," and another on "Browning's Theory of Romantic Love." I also contributed two papers in 1892, on "The Christ of Browning's Poetry," and "The Poetic Limitations of 'Sordello'." I was vice-president of the Society from 1897 to 1899, a member of the executive committee in 1891, and was made an honorary member in 1895. This interest in Browning led to the production, in 1891, at the request of the publishers, of "A Guidebook to the Poetic and Dramatic Works of Robert Browning," which has had a considerable sale for a work of that kind. At this period I lectured on Browning as opportunity offered. One of these occasions was afforded by the Browning Society of Philadelphia. The essays in my "Poets and Problems" were delivered as lectures at Wells College, and at one or two places in the immediate neighborhood of Boston.

It seemed to me at the time of my studies in Browning that his religious and philosophical teachings admirably supplemented those of Emerson, that their idealism was of much the same type, except that Browning was more ready to accept the teachings of Christianity as having a real meaning. Browning as well as Emerson held to the validity of human thinking, that the mind has access by intuition or by its own activity to the real meanings of the universe. We are not left without guidance amidst the perplexities of life, but in the soul itself is truth to be found which is substantial and permanent in its nature. To Browning Christ was a genuine interpreter of the being and nature of God. He made it clear that man is like God, that God is a reality, and that Christ is a really human revelation of God as infinite humanity.

GEORGE WILLIS COOKE.

(To Be Continued)

OLD LACE

I. THE OLD, OLD ELM

The old, old elm has put on clouds of lace
Delicate as a bride's. A dawn-like grace
Covers a million dark-twigged memories,
A dryad gaiety is in her face;
And, light as lilac-spray against the skies,
New wonder is upborne by ancient stress.
I marvel at a mortal thing so wise
To weave herself enchantment for a dress,
And heal the feud of Time with Loveliness.

Double Dealer (New Orleans).

II. LET ME GROW LOVELY

Let me grow lovely, growing old—
So many fine things do:
Laces, and ivory, and gold,
And silks need not be new;

And there is healing in old trees,
Old streets a glamor hold;
Why may not I, as well as these,
Grow lovely, growing old?

—*Karle Wilson Baker.*

THE STUDY TABLE

From the Far East

In 1922 a considerable sum of money, by bequest and gift was available for public improvement in the city of Tokyo and an Institute for Municipal Research was established. Viscount Goto, at the time mayor of Tokyo, was the executor of the trust. He invited Mr. Charles A. Beard to visit Tokyo, to study its condition and needs, and to present a report of advice. If the Japanese desired to make an up-to-date western city of their capital, they could have invited no more experienced or friendly an adviser. Four definite tasks were placed before him—to arouse a deeper interest in municipal government and public administration, to summarize American experience in dealing with concrete municipal problems, to assist in organizing the library and research methods of the Institute, and to make a definite report on the problems and needs of the municipality of Tokyo. The report constitutes the book before us.[1] While the investigation was general and laid out broad plans rather than minute details, it was comprehensive and reached all phases of the administration and politics of the city. It closes with a summary program of what can be wisely and profitably attempted. For there are *some* things which clearly can not be done—or, if done at all, must wait. The report has great value—both theoretical and practical. It is well worth whatever it cost to secure it. Undoubtedly it will, to some degree, shape the policies of the Tokyo that is now rebuilding. The earthquake and fire came soon after the inspection and report were made and some of the suggestions will be more easily put into practice in building the new Tokyo than they could have been in the old. There are two matters which Mr. Beard underestimates and which will have much influence against some of his suggestions. He recognizes that they present difficulties: he does not fully appreciate how important they are. The first is the relation of suburban districts to the city; it is rooted in history and basic social structure and is quite different from what exists in the United States. The second is the relation between the city and the Imperial Government, or the Imperial House Department. The disturbance or destruction of that relation would hardly be compensated by the greater freedom in enterprise and administration of the city, which to our Western mind seems desirable, if not essential. The Japanese are no longer indiscriminate admirers and adopters of things Western. They may perhaps be able to adopt and adapt much of what Mr. Beard recommends, without destroying vital relations. That remains to be seen. At all events, they are fortunate in having so clear and definite advice.

Mr. Fisher has spent the best twenty years of his life in Japan. He has been a power for good and Japanese know him and honor him as a man and a friend. Anything from his pen is entitled to thoughtful reading and serious consideration. His work in Japan was in connection with the Young Men's Christian Association and his book[2] is written for the instruction and guidance of those who are looking forward to Christian work in Japan, or who are interested in maintaining and furthering such work. It aims to present the present serious situation in Japan fairly and to evaluate the agencies that are at work to advance or hinder the national progress.

> Gigantic forces are in conflict in New Japan. People and government alike appear to be swept along by tides beyond their control. Yet the facts herein recorded tend to show that in the welter there are discernible great directive and creative forces.

Some of these forces are native, traditional from the Old Japan; others are from without. For Mr. Fisher the most important and hopeful of all is Christianity. The book aims to show the influence of Christian ideas and Christian teachings in the politico-social movements of the country. It is sympathetic, of course—and it does not blink unsatisfactory conditions in our own land. When, however, it is necessary to admit our weaknesses, failures and dangers, the admission is so gently made that it will fail to reach the ordinary reader of this book. In one admission, however, Mr. Fisher comes out frankly enough.

> A still further stumbling block is "Christian civilization." The era when the brilliance of occidental civilization cast a glamour upon the religion of the West has forever passed. The World War cast a lurid light on the "Christian nations." Their religion was seen to be impotent to subdue political and financial ambitions. The messengers of Christ in Asia now find "Christian civilization" rather to be apologized for than an effective apologetic for their message.

The passage deserves consideration. There are those who believe that Japan's problems would all be solved by a national conversion to Christianity. A Japanese Christian pastor, in speaking of the suspicion and distrust between our nations, said to your reviewer: "When Japan becomes Christian, *then* there will be no more friction and hatred between us." He missed the point. Racial and economic bases count the most. We have millions of American negroes, right here in our midst. They are Christians, notable for their fervent and genuine piety. How we love them and cherish no animosities—they are our fellow-Christians! Christianity may have a place in Japan, but why should it be expected to produce there and among Japanese, what it fails to produce here, among Americans? Mr. Fisher objects, for instance, to concubinage in Japan and expects Christianity to eliminate it and sex vices from that country; and the day we read his book, our morning's paper went into details of the Dennistoun case and the Waterhouse suit and had lingering echoes of Sir Harre Singh. And is it true that last year there were more divorces than marriages in my own state of Washington?

Oliver Huckel wields a facile pen and has written a long list of books on a diversity of subjects. A clergyman, he views everything from the clerical standpoint and moralizes and sermonizes whether he is writing prose or poetry, travel narrative or hygienic rules, politics or philosophy. When a student, he was so fortunate as to have such teachers as Max Müller and James Legge. He is generous in his judgment of other faiths and feels that there is good in most of them—and that the good in all of them is one. He would not roughly root out what China and Japan and India have gained, but would build on the old foundations, supplementing and completing them with Christianity. That is something: in fact, it is much. He is an optimist—even to the degree of expecting good from the administration of Leonard Wood in the Philippines. He is everywhere and always a Christian, an American and a kindly gentleman. When such a man circumnavigates the globe,

[1] "The Administration and Politics of Tokyo. A Survey and Opinions." Charles A. Beard. New York, 1923. The Macmillan Co. 16mo; pp. ix, 187.

[2] "Creative Forces in Japan." Galen M. Fisher. New York, 1923. Missionary Education Movement. 16mo; pp. viii, 248.

the mere contact of him with others is helpful; when he writes the account of his journey, giving his observations and appreciations, it is well worth reading. Dr. Huckel has gone around the world. His trip has taken place since the Tokyo disaster, so it is no old story that he tells us. His chief interest is religious thought, and it is the religions of the Orient—the seeking after God —that is "the secret of the East."[3] He gives us the jottings of a traveller in Hawaii, Japan, China, the Philippines, Siam and India. His narrative is often fine word-painting. In stating facts he slips sometimes, but his slips are trifles. ". . . Shanghai and Hongkong. *They* are British crown colonies" will hardly phase French residents of Shanghai. "The standard coin (of Japan) is the yen, worth fifty cents of our money" raises the question whether Dr. Huckel ever had a yen coin in his hand. But the narrative of travel, with or without slips, and the word-pictures of landscapes and sunsets are not the significant part of his book. In each country he makes his travel experiences and contacts a basis for presenting religious thought and achievement. Japanese Buddhism, Chinese Confucianism, Indian Hinduism, Mohammedanism, Parseeism, and other faiths receive a rather full presentation and kindly and generous appreciation. It is true that they always fall short—just as the Greek stadium does!

> It was laid out for the Pan-Athenian games for athletes from every part of the kingdom. This stadium was restored in 1896 by a wealthy Greek, George Averoff. It is done in white marble and is very beautiful. It has seats for fifty thousand. The Yale Bowl holds eighty-five thousand spectators. So we Americans improve on old Greece and Rome.

Yes—no doubt. But, one may wonder whether anyone will find it worth while to restore the Yale Bowl two thousand years hence. The book ends with a fine appeal for a "fellowship of the sunrise." To that fellowship our author would welcome all who have a gleam of truth (save Mormons and Christian Scientists); to it he invites Buddhist and Confucianist, Hindu, Mohammedan, Parsee and Greek philosopher (though he cannot but feel that the paganism of our North European ancestors is a shade better than the paganism of the Mediterranean southrons).

America is waking to the fact that the Orient should be a great outlet for her trade. We dream of a vast opportunity in China. We send parties of business men on trips of a few weeks "through Japan, China and the Philippines." They return deeply impressed. Even a chamber of commerce president after such a tour asks— "do you realize what it would mean if we were to sell a single needle to each family in China?" Yet these people rarely do more than get a glimpse of Yokohama, Tokyo, Kobe, Shanghai, Hongkong and Manila. There *are* trade possibilities in the Orient. We shall never monopolize them. We have too many and keen competitors, who have been in the game longer, who look forward more intelligently than we. We may gain our fair share of this trade; it is worth while. But if we do we must work for it. We must study the situation seriously; we must know the people with whom we wish to deal; we must adjust ourselves to them patiently; we must plan thoughtfully and far ahead; we must keep at it persistently; we must be content to give vast attention to minute and trivial details. Eldridge's "Oriental Trade Methods"[4] is one of the best books of its kind. It is simply written, straightforward and practical. The author has had experience as an official observer in the East; he is Chief of the Far Eastern Division of the United States Bureau of Foreign and Domestic Commerce; he has already written a useful book in the same field—"Trading in Asia." The new book is divided into four parts, not always well and sharply separated—Characteristcs, Manners and Customs, Business Methods, Oriental Merchandising. Japan, China, Malaysia (including the Philippines and the East Indies), Siam (with Burma and Indo-China) and India are considered natural divisions of the field sufficiently different to be independently treated. In the third part of the book it is the business methods of these areas that are considered; in part four, it is the business procedure which we must employ to produce results that is discussed. The book contains much sound sense, gained by varied personal experience.

Dr. Reyes' "Legislative History"[5] is a doctoral thesis presented to the Faculty of Political Sciences of Columbia University. Its scope is adequately indicated by its rather long title. After preliminary chapters upon the acquisition of the Philippines by the United States and the Constitutional Relations between the two, our author comes directly to his proper material, which he discusses under the following topics—tariff on goods imported into the Philippines, tariff on Philippine goods exported to the United States, coastwise shipping legislation, public lands, franchises, public debt, currency legislation. The study is thorough and well documented. The writer particularly aims to find what was said and thought by congressmen at the time of the passage of the various laws as indicating the probable course of congressmen in the future. It is a difficult task for any people to justly and wisely control another people—different in race, in tendencies, in environment—at ten thousand miles distance. It would be difficult even if the legislators, to whom the task were entrusted, knew the subject people and their conditions thoroughly—and if there were no conflict of interests to sway and bias. As a matter of fact, we do *not* know the Philippines, nor care to know them; and their interests and those of the United States are often in conflict. At the end of his discussion Dr. Reyes says:

> . . . the question arises: what has been the underlying concept in the mind of the American Congress in these various acts of legislation? It may be laid down as an unquestioned fact that America's Philippine policy has shown a liberality unequalled in the history of other colonial powers. Yet that can not be a sufficient answer to the query. If, instead of the American Congress, it had been a Filipino Legislature which took charge of legislation, would the results have been the same? And, what is even more important, would the same arguments prove as decisive in the one case as in the other? For, to the Filipino, the issue is not so much the contrast between the absence of gross evils in America's rule as compared with the rather black picture painted by the older colonial Powers, but rather this: Has America taken care of Philippine interests as she would of her own?

To this question he gives a negative answer. Many interesting facts are brought out in the discussion, which deserves a much wider reading than it is likely to receive.

FREDERICK STARR.

[3]The Secret of the East. Oliver Huckel. New York, 1924. Thomas Y. Crowell Co. 8mo; pp. xvi, 368.

[4]Oriental Trade Methods. Frank R. Eldridge, Jr. New York, 1923. D. Appleton & Co. 16mo; pp. viii, 441.

[5]Legislative History of America's Economic Policy Towards the Philippines. Jose S. Reyes. New York, 1923. Columbia University. 8mo; pp. 205.

THE FIELD

"The World is my country, to do good is my Religion"

THE OBLIGATION OF CHRISTIAN CAPITAL

Among the reports which will be submitted at the Universal Christian Conference on Life and Work, to be held this year at Stockholm, Sweden, from August 19 to 30, is one commenting on the ethical problem which confronts the man of wealth. Briefly, it asks: What are the obligations of the capitalist—and to whom are those obligations owed?

The report, which is the result of a thorough investigation into the causes and remedies of industrial disturbances, has been in preparation during more than a year by the Commission on Economic and Industrial Problems of the American Section headed by Dean Shailer Mathews of Chicago University, and made up of such leaders in religious, social and industrial work as the Rev. Worth M. Tippy, Secretary of the Commission on Social Service of the Federal Council of the Churches of Christ; John P. Frey, Sherwood Eddy, Raymond Robbins, Prof. Graham Taylor, Mrs. Mary K. Simkhovitch, Samuel Mather, Kirby Page, Bishop Francis J. McConnell, George Foster Peabody, and Bishop Robert E. Jones.

This particular phase of the industrial problem is one which often goes unstressed in the face of more obvious physical problems. The social disadvantages of the poor man are more insistent in the public eye. But the rich man's problem is, none the less, of major importance.

"Many Christians are disturbed," the report notes, "by the great gulf that has come to exist between the rich and the poor, not only because of the sufferings and privations of those at the bottom of the economic scale, but also because of the spiritual isolation which the possession of wealth in the face of others' poverty brings to those on top."

The problem of the capitalist, the investigators remark, is ethical. He is one into whose hands circumstances have placed a power—the rewards of industrialism. But that power is, besides, a trust—he holds it under obligations.

"There is a disposition today within the Christian community," the report reads, "to question the ethical validity of pure profit in the economic sense—that is, a return from enterprise, a business transaction, that is quite beyond and separate from the 'going rate' upon invested capital and the 'wages of superintendence.'" On the other hand, the investigators note that "American business men still cling as a rule to the individualism, which resulted from boundless resources and unhampered enterprise, which no longer exist."

In those two observations are contained the sides of the conflict. On the one hand stands a principle of just reward for service, and on the other a popular conception of economic reward.

"In practice," the report continues, "speculative enterprises demand a return according to the risk involved without reference to the question, whether, granted that it is legitimate, the risk involved should not be socially insured. Although most would accept, probably few critical minds would attempt to justify by a Christian standard the enormous profits, which are frequently reaped from fortunate investment, and which are often dependent upon values created by the community, when it is impossible to show corresponding service which the community has received."

The whole problem rests on the concept of service, according to the investi-

CORRESPONDENCE

LIGHT ON THE OUTLAWRY OF WAR

I

The American Com. for the Outlawry of War,
76 W. Monroe St., Chicago, Ill.

Gentlemen:

I am doing some graduate work in Political Science. This involves writing a term paper on the Outlawry of War. I should like any information you can furnish on these points, either by letter or published bulletins.

1. Just what do you mean by the Outlawry of War?
2. Do you mean to make all war criminal or merely aggressive war?
3. Do you propose any substitutes for war?
4. How is the aggressor to be determined?
5. What sort of sanctions do you favor; purely social and economic, based on public opinion, or also military force as a last resort? If the latter, how is it to be controlled?
6. Can you suggest any effective alternative to some sort of international police as a means of enforcing peace among the nations covenanting together to make it permanent?

My paper is due May 4 and any information to be of value would have to reach me some days before that. If you have available inexpensive bulletins or free publications, please send them to me at once. I will remit for them, to the value of one dollar, on receipt of bill. I have Mr. Kirby Page's book on "War, Its Consequences, and Cure"; also several bulletins put out by various peace organizations. What I want is material giving the particular attitude taken on the outlawry of war by your committee.

Mrs. Lewis M. Simes.

Ohio State University, Columbus, Ohio.

II

My dear Mrs. Simes:

Your letter of the 17th inst. addressed to our Committee places such thought and intelligence in its questions that I am grateful to you for it.

I shall enclose some pamphlets that will also answer your questions, especially the one entitled "Can Peace Be Enforced," but I shall attempt a short answer here.

The expression, "Outlawry of War," while simple in its concept and aim, is (we claim) the most thoroughgoing and far-reaching of any extant proposal. We would de-legalize the institution of war, would reduce it to the legal status of piracy, the international slave trade, domestic slavery and dueling. Public opinion expresses itself effectively in terms of law and we would make the criminal unlawfulness of war the cornerstone of international law. The enclosed Plan will show you that we work out a code of law and develop a Court with real powers; indeed, there can be no real Court until the institution of war has been done away with. Either of the two present international tribunals, if war were outlawed, could be utilized for the purpose.

We make all international war illegal and criminal. We do not distinguish, as Mr. Wickersham seeks to do, between righteous wars and unrighteous wars, between good wars and bad wars. We also do not make distinctions between aggressive wars and defensive wars, although we unalterably insist upon the right of self-defense; we say that defense is God given and can not be taken away, but such right of defense does not constitute murder nor dueling nor war. Diplomacy can always outwit definitions. Therefore there must be no exceptions, no loopholes, no refinements; the institution of war must be abolished for all purposes and for all time. Then if international violence breaks out it will come as domestic wars come, wars of revolution, wars of liberation, against the law, in spite of the law, not within the law. We would substitute for the present traditional and cruel war system a judicial system based upon the method of handling disputes between our sovereign states, created by the founders of our government under which our Federal Supreme Court has settled the disputes between our States for 138 years without the exercise of force, without the shedding of a drop of blood.

In order to understand Outlawry at all one must grip the institutional status of war between nations. It is the only authoritative method of *compelling* the settlement of international disputes and is as legal today as it has always been throughout history. War is an institution in the same sense as the church, the school or the home. It will never cease to be an institution until it becomes illegal, until it is condemned by international law as disreputable and criminal.

Advocates of Outlawry therefore refuse to compromise. If we compromise we lose and we prefer to lose in the right rather than face the inevitable loss by compromise. There is no middle ground. War must be all legal or all illegal; if it is made half legal and half illegal the war system will be perpetuated.

It is only in the European schemes for peace that it becomes necessary to ascertain who is the aggressor, whose war is righteous and whose war is unrighteous. Every European scheme for peace is based upon force. While there is protection in force and self-defense in force, durable international peace can not be established by force and it is a mere mockery to say that international justice can be administered by force. There is no justice inherent in force. Notwithstanding this fact and statement, the advocates of Outlawry believe in adequacy of defense in the none too virtuous world in which we live. Until we humanize international law it is absurd to talk of humanizing war.

S. O. Levinson.

gators. The excuse for an enterprise should reside in its serviceability—its usefulness to society—rather than in its economic fruitfulness. In other words, the capitalist is placed in a position of trust—he is the steward, only, of the industrial benefits—and he owes an obligation to society. His enterprise must be economically sound, but it must, at the same time, be ethically and socially sound.

"An individual or a corporation," says the report, "serves the public when it supplies a real need at a just price. It is commonly assumed that to meet such a demand of the market is a fulfillment of the service requirement, and justifies the accumulation of a fortune in the process. Not only so, but industries which have their beginnings in a bona fide demand, frequently lost the service motive in the rapid accumulation of wealth."

The members of the Commission present as the only standard of measurement, one which is found in Christian ethics.

"It is difficult to see," they observe, "how there can be more than one answer to the issue. It is contained in the familiar concept of stewardship. But unfortunately that word seems to have lost its major significance—namely, that for the Christian, private property, strictly speaking, does not exist, as it does not exist absolutely for any citizen. He does not own property, he holds it in trust for God. There is clearly no agreement among American Christians as to the consistency of the accumulation of large fortunes with the Christian view of wealth, but Christianity plainly requires that wealth shall be accumulated by a correspondingv service; and if one has come into the possession of wealth, it becomes a social trust."

The obligations of the rich man, then, are the obligations of Christian service. The enterprise which he undertakes must have merit in the sight of God and society. It must satisfy more than a whim. And its rewards must be the just rewards of the undertaking rather than the economic rewards, out of proportion to any service rendered. In his spiritual isolation he must depend on himself alone—guided by a proper conception of Christian ethical standards.

"In any case," the report concludes, "it is from the Christian point of view axiomatic that, if the existence of large fortunes is held to be essential to the conservation of the social surplus, then it becomes the spiritual responsibility of those to whom this stewardship falls, to use their wealth as a tool rather than to wear it as a garment, and to recognize that stewardship is not alone a responsibility to God, but also directly to society."

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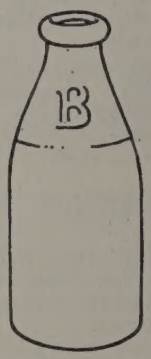

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